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TORONTO, WEDNESDAY, OCTOBER 10th, 1883.

THE Shelburne "Economist" is a new competitor in the journalistic arena. It presents a neat and attractive appearance. It will prove a benefit to the section of country of which Shelburne is the centre.

THE leading journals of the Province give a prominent place in their columns to the momentous fact that young Coleridge, at present visiting the United States with his father, plays the banjo. Now, then, let us hear no more about religious journals giving a line to sores, presentations, and other matters of that kind. A paragraph stating that a young lady gave a pair of slippers to her minister, or even to a good-looking student, is respectability itself, compared with the statement that young Coleridge plays the banjo.

PROF. McLAREN'S opening lecture is the solid production of a solid man. One naturally expects the learned Professor to say something weighty, and he always does so. We commend this lecture to those who think, or at least say, that Calvinism is dying out. Clearly Calvinism of the genuine type is not dying at Knox College. It is not even sick. It does not complain. It is robust, sturdy, lively, and aggressive. We commend this lecture very specially to highly orthodox friends of the college who have not yet subscribed to the Endowment Fund. If they are anxious to have this strong, wholesome food served up to the students the best possible way to show their anxiety is to endow the college. You appreciate this kind of teaching, gentlemen, we know, but how much? Does your appreciation rise to the height of a thousand dollars, or five hundred, or fifty?

EVERY good man in Ontario owes a debt of gratitude to Mr. Justice Ferguson for the address he gave to the lawyers and litigants the other day when they met for the second time in Osgoode Hall to fight out the case pending between the rector of St. James' and the other rectors of the city. His Lordship told them in effect that their quarrel made the religious part of the community sad and the skeptical part glad. He also informed them that since the first hearing he had been in several parts of Ontario and heard many good people express just regret that such proceedings should take place. He strongly advised them to stop, and for their own sake and for the sake of the community to try and come to an amicable settlement of the case. One of the counsel engaged stated that they had been taking this view of the matter themselves, and had made an effort towards settlement. His Lordship advised them to continue their efforts in this direction, and a further adjournment was had for that purpose. When the case came into court again last week it occasioned disappointment to find that the litigants had failed to act on the good advice tendered them by the Bench.

A SCHOOL case of more than local interest was argued at Osgoode Hall last week. It appears that Mr. James Dunn, a coloured citizen of Windsor, took his daughter from the coloured school of that town and sent her to the public school. The school board refused admission. Mr. Dunn applied for a *mandamus* to compel the board to admit his child, and the lawyers had a field day over the case. The contention of the Board is that the girl is a registered pupil in another public school, and that there is no room for her in the school used for white children.

The question of colour was not raised by the Board, though most people will have some difficulty in believing that colour was not the real issue. The judge reserved his decision and requested the Board to furnish full particulars with regard to the desk accommodation in both schools. If there is a spare desk in the public school used by the white children we predict that Mr. Dunn's girl will get it. This case should teach us a lesson when judging the conduct of our American neighbours in such matters. We have not half-a-dozen coloured schools in the Province, and we have a little friction occasionally. How would we manage if we had a few millions of coloured people to educate.

PROFESSOR McLAREN ON CALVINISM.

THE system of Christian doctrine known as Calvinism has had to bear many assaults. Of late years especially, those opposed to it have said severe things respecting it. They have essayed to argue against it, to scoff at it, to make it the subject of mirthful gallery and grotesque caricature. There are people, having a traditional attachment to the doctrines of grace, distinctively Calvinistic, with misgivings that some of them were indefensible, and they have assumed, for the most part, an apologetic attitude.

Exponents of Calvinism have sometimes overlooked the relative proportions of truth, and have not always been innocent of distorted representations of what that massive and symmetrical system really is. On these misrepresentations and exaggerations opposing controversialists have instinctively fastened. Others have been valiant slayers of spectres of the brain which have been assailed as the monstrosities of Calvinism. Notwithstanding that compact system of doctrine, no novelty of yesterday, but clearly tracing its origin to the massive, logical and eminently spiritual theology of Paul, has had for its exponents such subtle and profound thinkers and eminently spiritual men as Augustine and Anselm, Calvin and Turretin, Knox and Pascal, Aquinas and Thomas à Kempis. In more modern days such men as Chalmers and Cunningham, Cairns and Hodge have given their adherence to it as the system that best satisfied the requirements of intellect and heart, and as being most consonant with the inspired teaching of the Divine Word fairly interpreted.

There is an impression abroad that Calvinism, as a system, is in a dying state. This is a great mistake. There are no signs that it is occidat at present in the preparation of its testamentary legacy to the Churches. It is possessed of inherent vitality. We may hear less now than in the heat of exciting controversy of its distinctive peculiarities. The reason is that it is not given to needless theorising. This is a practical age, and those who hold the doctrines of grace most firmly are in the Christian work to be done in these days, taking no second place. It is a system, but it is an inspiring system. It does not absorb all energy in intricate but resultless speculation.

Last week, at the opening of the session in Knox College, Professor McLaren took for the subject of his lecture "Calvinism and Its Relation to Other Theistic Systems." In the introductory part of his lecture there is a clear and just removal of a prevalent misconception of the attitude assumed by Calvinists in relation to the freedom of the will. Froide is accepted as an exponent of this misrepresentation. The maintenance of the Divine sovereignty is taken to preclude belief in human freedom. In defence of the truth prominence has been given to the former, while, at the same time, the latter is most firmly held. The consistent and intelligent Calvinist does not allow one aspect of truth to obscure his view of its correlate. He admits the freedom of the will, *in fact* in nature, psychology and revelation with the same readiness that he receives with reverence the fact of the Divine sovereignty.

The main thought elaborated in Professor McLaren's inaugural was that positive religious truth is one of the most convincing evidences of the value of a system of doctrine. He was very happy in illustration of the thesis that negations cannot feed the soul. Non-belief cannot sustain spiritual life.

Starting on the lowest plane of Theistic belief, with Deism, he showed that whatever positive truth the Deist held was comprehended in Calvinism. So also through the ascending scale of Socinianism or Unitarianism, Arianism, Pelagianism and Arminianism, whatever of doctrinal affirmation these respective

systems possessed were to be found in that to which Calvinists adhere. It is not from what the representatives of these various systems asserted, but from what they denied that Calvinism differs.

The comparison of Arminianism and Calvinism necessarily occupied a larger share of the lecturer's attention than the criticism of the systems before enumerated. It was shown that while in reference to man's condition since the fall, there was substantial agreement so far as symbolic declaration was concerned, yet there were differences of opinion between the Arminian and Calvinist as to the state of the will. They differed also on the questions of efficacious grace, God's eternal purpose in general, and election in particular; such differences on the part of the Arminian were in the direction of negation. In relation to the Atonement also, there was substantial agreement between Calvinist and Arminian, as to its substitutionary and propitiatory nature, though there is a want of concord in reference to "the design of God in giving His Son to die, and the design of Christ in dying." The last point of disagreement between those who think with Arminius and those who accept the system that goes by the name of John Calvin, discussed by Dr. McLaren, was "the perseverance of the saints." On this point Arminians take up a negative position chiefly under pressure of logical consistency. Prior positions assumed naturally enough lead to negation of this doctrine.

No mere reference to Professor McLaren's lecture can give the reader any adequate idea of its value as an able exposition of the theology which has been held by Presbyterians in common with many in other sections of the Protestant Church. It was accurate, clear and masterly. In this most recent and concise statement of the leading features of the Calvinistic system of Christian doctrine, Professor McLaren has shown himself a scholarly and thoughtful as well as an orthodox theologian. He expressed his opinions with a lucid compactness not always attained by scholastic divines. No reader can fail to follow the line of thought advanced in the lecture with which the current academic year in Knox college opened. Many who heard its delivery have expressed the wish to possess a copy of it in a permanent and accessible form, and large numbers who did not enjoy that privilege, would, we are convinced, read the lecture with great satisfaction and profit.

THE PAPAL APPEAL TO HISTORY

IN his "History of the Reformation" Merle D'Aubigne predicted that the final conflict with the papacy would not be fought with the weapons so often employed in the past. The Inquisition would no longer close its doors on the hapless victims who could not accept its teachings. There would be no more "acts of faith" of the Portuguese and Spanish style. Fire, sword and scaffold would cease to be used as instruments of religious persuasion. The coming conflict with Romanism will be intellectual. The papal leaders of the present day are coming to recognize the fact that only in the arena of intellectual discussion can the advocates of any religious system expect to obtain a respectful hearing. This must be recognized as a decided advance on the part of Rome. It is a tacit admission to some extent of one of the fundamental claims of Protestantism—the right of private judgment.

Of late the Church of Rome has been making special efforts to appear in line with the spirit of the age. The official utterances of Leo XIII. are very different from those of Pius IX. The latter by his *non possumus* attitude arrayed general scholarship and science against him. His allocutions often roused storms of invective and ridicule. The present occupant of the papal throne is a man of scholarly reputation and attainments. He treats mankind with a degree of respect not usual with his predecessors. The official declarations of the Holy See may often be very far from receiving the assent of intelligent minds within, as well as without, the pale of the papacy; but people now, at least, will give them a fair hearing.

The last declaration of the Pope has created considerable interest. He makes an appeal to history. He throws open the archives of the Vatican for the inspection of scholars. He claims many historical excellencies for the Church of which he is the head. He has the expectation that history will show his Church in the light of a public benefactor. An impartial appeal to history is the very thing that intelligent Protestantism desires, but it must be impartial. There